



# Carpatho-Rus'

## Karpatska Rus'



#1 CARPATHO-RUS, ALLENTOWN, N.J., 2006, VOL. LXXVIII

Continued from Issue #8

From a 1926 RBO [Russian Brotherhood Organization] Calendar an interesting story of Galicia was translated by Dimitri. Towards the end of the nineteenth century and the beginning of the twentieth century up to World War 1, a few hundred thousand immigrants from the Carpathian Mountains emigrated to America. The majority of members of the expanding RBO insurance company were these immigrants from the Carpathians. The yearly published Calendar reflected the need of the reading majority.

### GALICIA [Halichina]

(A few introductory notes)

"Halichina" is a purely Russian term. It derives from Halich, the oldest city and capital of our Subcarpathian homeland, and this name was used in ancient times in Russo-Galician documents and chronicles. It is not known when the city was founded and developed, but on the basis of Roman and Greek coins found near it and from other archeological data, historians are inclined to believe that Halich was already in existence as a cultural and trade center in Greek and Roman times.

The name "Galicia", which is a corruption of "Halich", is a Latin word and therefore also Polish. It is usually used in the Russian press to denote all of Austro-Hungarian Galicia, both eastern and western.

In our Carpatho-Russian press, it has long been the practice to use only the ancient Russian name Halichina, except in citations from the Russian press or other sources.

In this essay, we will have in mind that part of Galicia, both eastern and western (Lemkovina) that was settled by Russian peoples. We will also take into account, whenever it is found to be necessary, the Polish (northwestern) part of Galicia that under Austria was called the Great Principality of Cracow, together with the principalities of Oswiecim and Zator.

As is well known, the Polish government has recently abolished the name Galicia and has designated the entire area as "Little Poland", with the western part of Galicia being called "Western Little Poland" and the eastern part "Eastern Little Poland". The purely Polish northwestern corner around Cracow actually was called "Little Poland" in Polish history, but this title also included Silesia and the area north of Cracow. This Polish territorial entity was named "Little Poland" to distinguish it from the large remaining area in the north called "Great Poland".

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From our 1930 Lemko Calendar, an interesting article was translated by Dimitri concerning our ancestral lands, Lemkovina. We understand that Polish government officials and citizens are discussing, more often, the need to make restitution for the Aksia-Visla debacle of 1947.

### LEMKOVINA

#### Some History (cont'd)

When we give them that help, then will we prove ourselves worthy of Russian nationality and American citizenship. Only then will our emigration become an everlasting event in the history of our people.

#### The Lemko Association

As we already noted above, the help that our emigration has given to the old country has been a family matter. Relatives have helped relatives, as much as they could.

However, in order to establish for ourselves an eternal memorial in the old country, a memorial worthy of this greatest event in our Lemko life, our 50% emigration to America, we must organize ourselves here, we must unite and co-operate with each other. Then, with only a little expenditure per person for such a great cause for our native country, we will establish such a splendid memorial, so fitting for us Americans, as will draw the attention of the whole world to our country and ourselves. And then is when we can hope for some assistance from others also.

For such a worthy memorial we would need a few hundred thousand dollars. With that much money we can create wonders in our small fatherland. We can elevate our little old country culturally, build boarding schools and trade schools for the young generations, teach them management, Americanize Lemkovina.

If we organize and co-operate, a few hundred thousand is not such a great sum. After all, there are a few hundred thousand of us here! But until now we didn't know about such organized co-operative efforts for educating our people, for schools, for progress. All we were taught was co-operation for church purposes.

Just think how many millions we have donated in religious co-operation. How many churches we have built here in our emigration. How much money we have paid. And we tell ourselves that this is really not so hard for us. And why is this not hard for us? It's not hard because we do it in a co-operative way, we all work together.

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Translated from Zahoroda, 2004 issues, is this fine article written by Fedor Goch about his many difficulties in creating the Lemko Museum in Zydranow, Poland.

#### A Little About Lemko Life and Lemkovina

The 12<sup>th</sup> annual Museum festival Od Rusalija do Jana was held and was successful in part because we had good weather. The Museum Board announced that this festival would not be held in 2004 for a variety of reasons. There are many problems and it is hard to explain everything.

In 2003, the Museum suffered a sad blow when quite a number of articles were stolen from the exposition, and the police have not yet been able to identify the thieves. Part of the problem with thievery is that we don't have a guard, we don't have proper lighting, we don't even have a Museum dog.

The Museum Board gets letters where people ask how things are going and how can the Museum be maintained in the future, what is its fate under present conditions. These are very important questions, and there are no easy answers.

Those who are interested in preserving the memorials and the Museum ask: "Do the Lemko associations and organizations in Poland and abroad give you any help, and how do they do it?" I don't want to complain or criticize, but I must tell the truth and present the facts, both those worthy of praise and those that are derogatory, which is hard to understand.

The Museum Association has fifty members, but there also are founders and organizations that are collector members. The first collector membership was claimed by the Board of the Lemko Research Foundation in L'wow, then came the Community Council in Dukla, and the Administration of the Petroleum Museum in Bubits. The Community Council in Dukla helped as much as it could, both financially and organizationally when we were organizing the Museum holidays. They gave us loudspeaker apparatus free of charge and paid the regular membership fee. The Administration of the Museum in Burrits donated preservative materials—oil and wood. The Lemko Research Foundation of L'wow helped the most for the holidays. Such artists as Dmitro Solinko and Maria Yanko have provided exhibits of their paintings for our festivals. Much more could be written about such helpful activity, but this report must be brief.

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However, the Poles have not the slightest justification for applying this term to the Galicia east of Cracow, much less to the Russian part of it. This is at best a display of insolence and at worst a complete absurdity. In forcefully imposing such a silly name, the Poles cannot even cite their own history to justify it, since during the centuries when Galicia belonged to historical Poland it was never called "Little Poland". Officially, together with the other Russian regions that were part of the Poland of that time, it was identified in Polish only by the word "Rus", and its provinces were the "Russian Provinces". In official Polish documents it was always expressly stated that the Polish nation, the "Polish Commonwealth", consisted of three national entities which were called Poland, Rus, and Lithuania, with Galicia being included in the one that was entitled "Rus".

These days even some of the most eminent Poles in Galicia have themselves protested against this ridiculous naming of Galicia as "Little Poland". Last year in our newspaper *Pravda* and many others, including even some Polish, it was noted that a group of prominent Polish professors at L'wow University (Twardowski, Abraham, Chliamtacz, and others) had spoken up against this absurd title, as did some Polish financiers and community leaders. Their reasoning is that this is not justified either by history or by the present state of affairs, that it creates confusion and inconvenience in business matters, and finally that among Polish adherents of autonomy the concept "Galicia" is associated with certain rights, memories, and traditions, which they would not like to abandon, which they value to a certain degree, and in regard to which they resent the views of Warsaw centralists on such matters.

The Galician Russians cannot accept this provocative name for their homeland and emphatically protest against it.

#### Location and Borders

Galicia was the largest province of Austria. At the time it belonged to Austria it comprised an area of 30,300 square miles, as it does now under Poland.

Its boundaries are also practically unchanged, and even though it is now a part of Poland and is divided into palatinates it still is a province and retains its singular position, as do the other territories of which the new Poland is patched together.

All three of the constituent parts of present day Poland are still thought of as "seized territories". Galicia by Austria, Great Poland, or as it used to be called, the "Kingdom" or "Congress Kingdom" by Russia, and the Poznan region by Prussia. Still in effect in these three territories are the laws, courts, judicial procedures, and many other institutions that were there before the war. The Polish government is striving to centralize them and fuse them into a single Polish entity, as equal and uniform as possible. However, this lumping is proceeding with difficulty, encountering many obstacles and much opposition, and it is not succeeding.

Galicia is now divided into three palatinates, L'wow, Stanislawow, and Cracow; it is also proposed to establish one more.—Przemysl. All of these palatinates are within the boundaries of the former Austrian province known as Galicia and Lodomeria (a distortion of Wolodomiria), together with the Great Cracow Principality and the principalities of Oswiecim and Zator.

Its eastern boundary with Soviet Russia follows as before the Zbruch River and goes across the Dniester River to the now Romanian province of Bukovina. There is only

one small change in the corner between Bukovina and the Carpathian Mountains, where a few villages were ceded to Bukovina, that is, Romania.

The entire southern boundary runs along the crest of the Carpathian Mountains just as it did before, except that now it does not separate Galicia from Hungary but from Transcarpathian Rus, i.e., the Czechoslovak Republic.

In general, the boundaries of Galicia are determined for the most part by rivers and mountains. They are as they say in geography, natural boundaries.

The southern boundary of Galicia, that is, the Carpathian, is 300 miles long.

The northern boundary goes from west to east along the Vistula River, then a little along the San River, then it zigzags, and north of Brody it heads southeast and south to the Zbruch River.

#### Terrain and Rivers

The terrain of Galicia is irregular, and in general it rises higher and higher toward the Carpathian Mountains.

The Podolian Plateau, which covers most of Eastern Galicia and extends nearly to L'wow, has its plain divided into two parts; northeastern and southeastern. The lowlands lie primarily along the rivers; the Sari and Vistula, the Dniester, Bug, and Prut.

The Carpathian Mountains have several parts. Ranging to the east from the border with Silesia are the Western Beskids (including the Tatras) as far as the Poprad River; eastward from the Poprad are the Eastern Beskids, also known as the Forested Beskids; and at Pokuttia are the High Beskids and the Chernogor Ridge.

Galicia lies in the watersheds of two principal rivers — the Vistula and the Dniester.

The main tributaries of the Vistula are the Dunajec, Vistula, and San. The Poprad flows into the Junajec. The Bug goes out to Volhynia and flows into the Vistula outside of Galicia. The Vistula is navigable from Cracow.

The Dniester has its beginning in the middle of Galicia, just south of Przemysl, it flows to the east through Eastern Galicia, out through Russia, and into the Black Sea.

The principal tributaries of the Dniester are the Stryl, Swecha, Lomnitsa, and Bystritsa on the right bank. The Stryl is considered the largest of these. On the left bank are the Zolota Lipa, Strypa, Seret (not to be confused with the Seret in Bukovina), and the Zbruch. The Dniester is generally navigable from Nizhnev.

#### Climate

The climate of Galicia is much more severe than that of its neighboring countries at the same latitude. This is because the plains of Galicia are open to the cold winds of the north, while the Carpathian Mountains block off warm air from the south. However, climate varies in different parts of the country. It is a little more severe in the mountainous western part than in the plains of the east. The climate of Pokuttia (Stanislawow, Kolomyia) is the mildest.

In general, the winters in Galicia are long, spring is short and damp, summer is moderately warm, and autumn is long and beautiful. That's on the plains, in the mountains it is different. On the south-oriented slopes of the Carpathians, spring begins in February. On the other side, in high and secluded spots, snow can sometimes be found even in June.

Summers are more often rainy than dry. Podolia is the driest. Droughts are rare in Galicia. This makes for good harvests. On the other hand, because of its many mountain streams, the country often suffers from floods. Artificial irrigation is not needed.

The rivers freeze over in early December, and the ice breaks up in mid March.

#### Population

Galicia is populated chiefly by Russians and Poles. The Russians belong to the eastern branch of Slavs, the Poles to the western. The Russians received the faith of Christ and Christian culture from Greece, Byzantium, as did Rus in general. The Poles received their's from Rome, Germany, and western Europe in general. Hence the conflicts and struggles between them in the territory of Galicia, where these two different systems adjoin.

The Russian peoples of Galicia are Little Russians, close to and akin to the Little Russians of southern Russia, but not identical with them. They are closer to the Little Russians of the neighboring Podolia and Volhynia than to the Ukrainians of Kiev and Poltava.

It is therefore a mistake to consider Little Russians to be Ukrainians. After all, Little Russian is a much broader concept than Ukrainian. Every Ukrainian is a Little Russian, but not every Little Russian is a Ukrainian. A Ukrainian is that Little Russian who was born and grew up in Ukraine, while a Little Russian may be a Volhynian, Podolian, Galician, Carpatho-Russian, etc.

There are no Ukrainians in Galicia. Those Galicians who call themselves "Ukrainians" are simply trying to be smart and are contorting themselves into Ukrainians. Nevertheless, there is a great difference between them and the Ukrainians of Ukraine. When occasionally before the war, [World War 1], a genuine Ukrainian from Kiev or Poltava would come to L'wow, he seemed to the Galician "Ukrainians" to be a "weird bird". On the other hand, when a Galician "Ukrainian" appeared in Ukraine the real Ukrainians there considered him to be virtually Polish.

Mikhailo Hrushevski himself, the "head" of the "Ukrainians", who came to L'wow from Kiev in the '90s, could not be understood by the local "Ukrainians" for a long time. He struggled for decades before he could build up a Galician "Ukrainianism".

The common Russian people of Galicia call themselves and consider themselves to be Russian, i.e., exactly what they are. It is only in the Austrian Janizary-forging schools that the misguided intelligentsia think of themselves as and act like "Ukrainians".

This can be explained only by the fact that there are some Russian newspapers which, having not the slightest understanding of Galicia and its people, still regard the Galician Russians as "Ukrainians". This happens even though it takes but a glance at a map to see that the Ukraine of today is hundreds of miles away from Galicia, and that there has never been any migration of Ukrainians from the Kiev or Poltava regions to Galicia. They use this name only because there is a group of intellectuals in Galicia who call themselves "Ukrainian" and who strive to attach this strange appellation to its people.

To Be Continued  
Translated by: Dimitri Gallik.

Continued from Page 1, Column 3

Our relationships with the museums, both the military and the cultural, at Svidnik in the Priashev region are very good. Their directors and workers in Sanok, Nowy Sanch, Tarnow, Resov, Zharniwets, and Dukla are well disposed toward us.

Since Artur Bota, the former director of the district museum in Krosno, who was friendly with us, was dismissed four years ago, the new director has been ill disposed, we might even say hostile, toward us. The reasons for such attitudes are both known and unknown. We need only think of the historical evidence of the disdain of minorities prevailing in these regions, including the Lemko corner of the Carpathian Mountains. Yet there were a not insignificant number of Jews here, and even today there are Gypsy families living among us. Apparently nationalism is still alive in the New Poland, despite the reports of democracy, and even as Poland is on the verge of becoming a member of the European Union.

There often is talk and discussion of the fact that there are a few cultural Lemko organizations here in the old country. The two most prominent ones are the Lemko Society with its office in exile in Legnica, and the Lemko Union in the mountains in Gorlice. There is also the Russian Bursa Association which operates by charter as a school organization. And there is a civic group of Lemkos known as Hospodar and headed by Pawel Stefanowski that demands the return of property, mainly forests, taken from the Lemkos in the Visla Aksia debacle. This matter was recently moved to the International Court at Strasbourg, which has agreed to hear the case. We must wait and see.

The associations mentioned above – the Lemko Society in Legnica and the Lemko Union in Gorlice – have programs written into their bylaws for taking an active part in collecting and protecting mementoes of our culture. But in practice these matters seem to be unimportant. The leaders and activists of the Union even avoid our Museum in Zydranowa, and I must say that neither of these organizations has yet become a collector member of our Museum Association. True, the Society in Legnica has been more interested in our Museum, and some members of the Society's Board are members of the Museum Association in Zydranowa. It was here in our Museum that they began work on the "Visla Action" film, taking pictures of our old sheds and a number of the old tools that are exhibited here.

In the USA there is an Organization for the Defense of Lemkivshchina, but so far the Museum has heard nothing from them about "defending" our memorials. We don't know why. The Union of Lemkos in Canada has been more friendly and helpful; some of its members have visited the Museum in years gone by and have helped with repair and preservation.

An international group, the World Federation of Lemkos, has been in operation for some time, but only a few of its activists have visited our Museum and showed some interest in its fate. There is hope of change for the better, however, because in February of this year the 14-member WFL delegation to a conference in Ukraine came to visit the Museum after consultation with the Presidium of this organization in Muszyna near Krynica on February 6, 2004.

F. Goch, A son of Lemkovina  
Translated by: Dimitri Gallik

The Cooking Corner

Meat Zakuski  
{Myasniye Zakuski}

Tomato and Meat Salad; [Pomidori s Myasom]

- 3-4 medium-sized tomatoes
- 1 cup cold cooked pieces of meat... veal, lamb, beef, pork or chicken, or mixture of all.
- 1/2 cup ham
- 1 hard-cooked egg.
- 1/4 cup Mayonnaise
- 1/2 tsp. salt
- pepper to taste.
- 3-4 radishes

Garniture;

Lettuce leaves

Wash tomatoes, cut off tops and with a sharp teaspoon, remove the centers. Set empty tomatoes upside-down to drain off juice.

Cut the cold meat and the ham into fine straws, about 1 inch long. With egg cutter, slice off 3-4 rings of hard-cooked egg—one for each tomato—and chop the rest of the egg very fine. Mix together meat, ham, chopped egg and mayonnaise. Add salt and pepper to taste. Fill the tomato cases with this mixture and put one ring of hard-cooked egg on top of each. Make Radish Roses\* and set one on each egg slice. Serve arranged on a plate of lettuce leaves, 3-4 servings.

Radish Roses

Cut the red skin of the radish in 4 or 5 sections to about halfway down the radish, then gently, with knife point, ease the section of cut skin away till it stands up like a petal. Cut carefully and not too deeply into the radish.

Mayonnaise

- 2 egg yolks
- 1 1/2 cups oil
- 1 tsp salt
- 1 1/2 tsp sugar
- juice of 1/2 lemon

Put the raw yolks in a mixing bowl. Stir, adding oil, a few drops at a time, until almost all is used. Add salt, sugar, lemon juice and continue to stir, adding the rest of the oil. Makes 2 cups.

Carpatho-Russian newspaper, published semi-monthly by the Lemko Assoc. of the United States and Canada except 1 issue in November.

Subscription Rate: One Year...\$20.

Edited By: A. Herenchak  
USPS No. 291 460

Periodicals: Postage Paid at Allentown, NJ 08501-9998

Postmaster: Send address changes to:

CARPATHO RUS  
P.O. BOX 156  
ALLENTOWN, NEW JERSEY 08501

In Appreciation

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Ludmilla Marshovska.

Press Fund Contributions

M/M Lubomir Mlynar	\$60.
Ms. Margaret G. Patrick, in memory of Dan M. Patrick	50.
Ms. Olga Chepa, in memory of Harasym Humecki	25.
Ms. Anna S. Hower	25.
Mr. Mike Hanczar, for George & Mary Hanczar	10.
Ms. Martha Madzik	10.
Total	\$180.

Obituaries

Paul Dubitsky, Sr.

Paul Dubitsky Sr., 80, of Linden, New Jersey died at his home last month.

For many years, he was a dispatcher at Paul's Trucking, Woodbridge before retiring about 25 years ago. From the 1960s through the 1980s Paul was a dependable participant in maintaining, working and promoting our Lemko Resort in Monroe, New York.

Born in New York City, he moved to Linden in 1954. Surviving are Ann, his wife of 58 years; a son, Dr. Paul Dubitsky Jr.; a daughter, Paula Belmonte; three grandchildren and two great-grandchildren.

Vechnyaya Pamyat

\* \* \* \* \*

John Mihalasky

John Mihalasky, 76, of Blairstown, New Jersey, formerly of Passaic died last month.

Before his retirement he served as an engineering professor at Stevens Institute of Technology and the New Jersey Institute of Technology. During his teaching career he also was a member of several technical societies. He was a past president of the Carpatho-Rusyn Society. John graduated from the Newark College of Engineering, earned a Master's degree from Rutgers and a PhD from Columbia Univ.

Surviving are Michalina, his wife, a son, Mark; a daughter, Susyn; and three grandchildren, Michael, Matthew and David.

Vechnyaya Pamyat

To Our Readers

During November of 2006, the village of Tylawa in Dukla oblast, Poland, will celebrate the 80th anniversary of the return of their church to the Orthodox faith. The villagers are planning to construct a new Orthodox chapel to replace it since its destruction years ago.

Reader contributions will be gratefully appreciated to assist in the reconstruction. Contributions can be sent to Carpatho-Rus, P.O.Box 156, Allentown, NJ 08501-0156 and they will be forwarded to Tylawa. Fedor Goch, writer of the *Lemko Life* article in this issue, and the originator of the Zydranow Lemko Museum [it adjoins Tylawa], is actively involved in this worthy Project. Every dollar received will be sent to the village.

\* \* \* \* \*

Dear Readers,

We sincerely thank the following persons who quickly and generously responded to our appeal for the proposed chapel in the village of Tylawa.

Fr. Stefan Klimczak	\$200.
Roman Shapka	60.
Alex Hermos	15.

Continued from Page 1, Column 2

This is the kind of co-operation we need to get schooling for our people. And we can do this easily, just as easily as did the Americans, the Czechs, the Swiss, the French, all of whom live well and whose countries are rich, thanks to schools. They all co-operate together and organize themselves – for living, not just for dying.

Our Lemko Association gives us a good start for such co-operation. The aim of the Lemko Association is to bring together all the Russian Lemkos in America for the great public purpose of:

1. Prolonging the life of our group here in America by means of education, organization, and co-operation.

2. Establishing for our emigration an everlasting memorial in Lemkovina, through material assistance to our brethren and their offspring, assistance in their education and learning, by providing funds for boarding schools, trade schools, gymnasiums, and so on.

This will be easy for us to do, if we do it in co-operation, all together, by establishing branches of the Lemko Association in all our towns, as has already been done for church work.

We have seen that other peoples conduct their public education in conjunction with religious affairs, and that public education takes precedence over matters of religion. And that is why they are wealthier than we, that is why they are free, that is why they live better. We too must forge a better life for our people. By working together, co-operatively, we can do this more quickly, we can catch up to the other peoples.

In twenty years of such co-operative effort, our people, our native country, will be transformed. This great, everlasting memorial to our emigration will become a reality in our old country. We will be able to see it in our own lifetime, and we will be thrilled with it and proud of it.

Do not put this off. Organize a branch of the Lemko Association in every place where our Russian Lemkos reside. Begin the work of collecting donations for our memorial. May there not be a single Lemko left who has not laid his little brick for this monument. May there not be a single Lemko who is not a member of the Lemko Association.

Translated by: Dimitri Gallik

**SUBSCRIPTION FORM**

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**AUDIO & VIDEO TAPES**

**Item #1: Karpato-Rus' Folk Songs:**

Eighteen folk songs from the Carpathian Mountains. Transcribed from 78 RPM discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

**Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic:**

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 RPM discs.

**Item #3: East European Folk Festival:**

Lemko Association sponsored many festivals in the past of East European dancing and singing. This video offers highlights of the 25<sup>th</sup> Festival held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpato-Rus, Ukrainian, Russian, and Slovak folk songs.

**Item #4: Canonization of Father Maksym Sandovich;**

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

**Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;**

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic

liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

**Item #6: Canonization of Father Alexis Toth;**  
St. Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

**Item #7: Folk Songs from the Uzhorod Region:**  
"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

**ITEM #8: Lemko Wedding Music by Stephen Skimba in cassette; and ITEM #9: same as #8 in CD form.**

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

**PRICES:**

- Item #1.....\$12.
- Item #2.....\$12.
- Item #3.....\$25.
- Item #4.....\$20.
- Item #5.....\$30.
- Item #6.....\$20.
- Item #7.....\$12.
- Item #8.....\$12.
- Item #9.....\$20.

All prices include shipping costs. Send check or money order made out to Lemko Association to:

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Some of our fine Lemko Men and Women at our Kermesh